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the 1741 *Of True Greatness* was issued by Corbett; the 1741 reprint of the *Champion* was "Printed for J. Huggonson in *Sword and Buckler Court*"; the 1741 *Vernoniad* was "Printed for Charles Corbett, at *Addison's Head* against *St. Dunstan's Church, Fleet-street*"; the 1742 (really December 1741, see *Gentleman's Magazine* of December 1741) *Opposition* was "Printed for T. Cooper, at the *Globe* in *Pater-noster-Row*"; the 1742 *Joseph Andrews* and *Miss Lucy in Town* were "Printed for A. Millar [over-]against *St. Clement's Church, in the Strand*"; the 1742 *Plutus* was "Printed for T. Waller in the *Temple-Cloisters*"; the 1742 *Full Vindication of the Dutchess Dowager of Marlborough* was "Printed for J. Roberts, in *Warwick-Lane*." All the later works after 1742, except the periodicals (the *True Patriot*, the *Jacobite's Journal*, the *Covent Garden Journal*) and the 1747 *Proper Answer to a Late Scurrilous Libel* (which was printed by or for Cooper), were printed by or for A. Millar in the Strand.

It would appear, then, that from the end of 1736 to the end of 1742 Fielding had not a fixed publisher, as he had before 1737 and after 1742. But of the eight publications (exclusive of the *Champion*) of 1737-1742 inclusive, Corbett and Millar surely printed two. Millar's two were issued in 1742. In April 1741, then, Fielding was very likely to carry a work he had for print to any bookseller who might be at the time most available. Chapelle he was acquainted with through the *Champion* and its affairs, and in April 1741 he was dealing with him in connection with the *Vernoniad* and *Of True Greatness*. Dodd was at the Peacock without Temple Bar close to Fielding's legal haunts, and had already had connection with Fielding through the *Masquerade* in 1728.

JOHN EDWIN WELLS.

Beloit College.

AN IDIOM OF THE COMPARATIVE IN ANGLO-SAXON

Grein (*Sprachschatz*, II, 1864, p. 563 f.) was the first to bring together passages in Anglo-Saxon poetry that were involved in the use of what he interpreted to be an anacoluthic comparative with *þonne*. Since then these passages have perplexed the grammarian and the annotator. Among recent attempts to contribute to the explanation of the idiom is that of Professor Koepfel, who, in *Englische Studien*, xxx, 376 f., gives indirect support to Grein by an appeal to what he believes to be a similar idiom, "welche ebenfalls das fehlen eines komparativs vor *than* aufweist." He cites two examples from the dramatists in which *rather* of the formula *rather . . . than* is suppressed.

Several of passages usually considered in this connection may be dismissed at once from further attention. That *Exodus* 373 furnishes an instance merely of a simplification of consonants in the comparative of adjectives in *-r* has been shown in a previous number of this periodical (xxvii, 18); and the same explanation is applicable to *Christ and Satan*, 213 and 389 (Grein-Wülker, II, 534, 543; Sievers, *Beiträge*, x, 499; Groschopp, *Anglia*, vi, 267, shows that the late 'corrector' was inaccurate).

In the next citation (*Ps.* cxvii, 8, 9) there is a clear exhibition of an idiom that requires an explanation:

*Gōd ys on Dryhten georne tō þenceanne
þonne on mannan wese mōd tō trēowianne.
Gōd ys on Dryhten georne tō hyhtanne
þonne on ealdormenn āhwēr tō trēowianne.*

The point of the present inquiry is revealed in the close adherence of these lines to the Latin original:

"*Bonum est confidere in Domino, quam confidere in homine. Bonum est sperare in Domino, quam sperare in principibus.*"

What the Anglo-Saxon translator has here done in the way of subordinating idiom to a reverential transference of the exact word is so completely in accordance with the prevailing method of translating Scripture that one may expect this particular detail to be treated else-

where in exactly the same manner. This is just what one finds, for example, in Richard Rolle of Hampole's Psalter (ed. Bramley): "Goed it is to trayst in lord; than to trayst in man," etc.; also in the *Versio Antiqua Gallica* (ed. Michel, 1860): "Bone chose est aſier el Segnor, que fier en hume," etc.; and in the earliest Wycliffite version (ed. Forshall and Madden): "Good is to trostnen . . . than," etc. A noticeable change is introduced into the second text of this last version: "It is betere for to trist . . . than," etc. A parallel to this variation occurs at *Mt.* xviii, 8, 9, and *Mk.* ix, 42, 43, the first text having *good . . . than*, and the second, *betere . . . than*; and this variation corresponds to the Anglo-Saxon glosses in the Lindisfarne ms. (ed. Skeat): *god i betra* (or *betra i god*) . . . *ðon*.¹

A glance at the two Hieronymian texts of the Psalter (Migne, *Patrol. Lat.*, xxix and xxviii) discovers the same variation between the forms of the adjective in the passage cited. The earliest text, revised in adherence to the Septuagint has the positive *bonum*, which has become the Vulgate reading; but the comparative *melius* takes its place in the second version, which was based on the Hebrew text. Manifestly, therefore, the positive form belongs to the Hellenistic tradition, and the true comparative form is confirmed by the Hebrew text.

Looking now at the Hebrew method of expressing comparison with the positive form of the adjective and the preposition *min*, 'from,' the whole matter becomes clear. The Hellenistic positive, which has been carried into the Latin, is a Hebraism, distorted by an irrational retention of *ἢ* in Greek and of *quam* in Latin. The

resultant enallage is, therefore, not truly an idiom in N. T. Greek, Vulgate Latin, Anglo-Saxon, and the other languages of translations based on the Vulgate. The false idiom was corrected by Jerome when he came to make direct use of the Hebrew text; and the plain demand of the sense (as the Glosses show), the influence of Jerome's second Psalter, and in some instances, presumably, a knowledge of Hebrew must be thought of in connection with the variations and corrections in the early European versions.

In the case of *Ps.* xvii, 8, 9, the Anglo-Saxon translator has, therefore, mechanically adhered to the Latin form of a Hebraism of the Septuagint (*ἀγαθὸν . . . ἢ*). This comparative, consisting of the positive form of the adjective followed by *ἢ* altho of frequent occurrence in the Septuagint is, according to Winer (*A Treatise on the Grammar of New Testament Greek*, translated by W. F. Moulton, 3d ed., 1882, p. 302), found only once in the *N. T.*, but in both records, namely, *Mt.*, xviii, 8 [and 9] and *Mk.*, ix, 43, 45. But this does not mark the limits of the influence of the Hebrew comparative. This influence has affected both Greek and Latin grammar in a manner that is difficult of precise determination. To refer to one aspect of the question, it is noteworthy that the Hebrew prepositional comparative, as it may be called, could be satisfactorily imitated in Greek by the use of *ὑπέρ* or *παρά* (Fr. Blass, *Grammatik des neutestamentl. Griechisch*, 2d ed., 1902, p. 144). What was thus done in Greek (with notable facility) could also be done in Latin and even in English, as is shown in the history of the expression "Think ye that these Galileans were sinners *above* all the Galileans" (*Luke* xiii, 2). A similar story precedes the modern form of "justified rather than the other" of *Luke* xviii, 14. Here the variant reading *παρά* (Blass, *op. cit.*, p. 144) is succeeded by the Latin *ab*; and when the Anglo-Saxon glossator is discovered to retain *from him* (*ab illo*) and the Wycliffite translator to write "iustified fro the other," the persistence of method is strongly emphasized.

But there is a residuum of Anglo-Saxon passages involved in the question under discussion. Of these the passage in the *Beowulf* (ll. 69-70: *micel . . . þonne*) has attracted most attention. *Elene* 646-647 has also *mycel . . . þonne*, and this closes the list for the poetry. Bugge was the

¹My colleague, Professor W. Kurrelmeyer, kindly points me to the same variation in the early German Psalters. Thus, Notker has the comparative form, *bezere* (*pezzere*), but the Windberg (interlinear) Psalter (E. G. Graff, *Deutsche Interlinearversionen der Psalmen*, 1839) has *Guot . . . denne*; and in like manner, the Trier Psalter has *Gut . . . wande*. "Like Notker," says Professor Kurrelmeyer, "the text of the printed Bible, as represented by the earliest editions of Mentel, Eggenstein, and Pflanzmann, has *Besser ist*. So also the Wolfenbüttel ms. In the fourth edition of the printed text, published by Zainer ca. 1475, *Guot* is substituted, and this reading persists in the following eight editions, down to 1518. In other places also, Zainer used the Vulgate to normalize his text."

first to point to an example of the construction in the prose. In *Zacher's Zeitschrift* iv (1873), 193, he refers to the *Epist. Alex. ad Arist.*, Fol. 108b (*Anglia* iv, 154, ll. 405-406), and censures Cockayne for not accepting the reading *swiðe . . . þonne*. It may be added that Wülker (*Anglia* i, 185), by a surprising inadvertence, declared that another example was to be found in the closing lines of the second book of the *Orosius*. Two instances of *micel* and one of *swiðe* followed by *þonne* remain, therefore, to be explained.

One is inclined to begin here with an elimination of the example from the prose. At all events it is highly probable that this single occurrence of *swiðe* for *swiðor* is merely a scribal error. Holder (*Anglia* i, 510) reports no defect in the ms. at this point. But the passage in the *Elene* begets only certainty of its incorrectness, and it is a matter of genuine amazement to find that the suggestion made by Grimm, in the first annotated edition of the poem (1840), has not prevented subsequent editors from adhering to a reading that is so unmistakably illogical. Grimm obviously restored the sense of the lines by proposing to read *þæt wæs fyr micle*, 'fuit multo remotius'; and his substitution of *fyr(r)* for *fær* accords with the repeated use of *fyrn* in the context (632, 641). That this most plausible mending of these words has not been accepted as final does not, of course, disprove the necessity of making some change in the transmitted text, and this necessity deprives the example of valid evidence in the present discussion, which is now thus reduced to the consideration of the lines in the *Beowulf*.

To come to close quarters with *Beowulf* 69-70, if the construction be assumed to have been copied correctly (allowing ms. *þone* to be intended for *þonne*), its solitary occurrence beyond the direct influence of the Septuagint-Vulgate tradition becomes very difficult of explanation. On the other hand, if it be assumed that the scribe has here blundered, efforts should be renewed to correct his error by conjecture. But the first assumption is further weakened by the manifest inaccessibility of Anglo-Saxon to the foreign idiom, as is shown by its rejection from the version of the Gospels and by its unfavorable treatment even in the Glosses. And surely this sole example (with only the most doubtful bit of sup-

port in an isolated instance of *swiðe . . . þonne*) is altogether insufficient to warrant the expectation of a use of *þonne* that would be parallel to such an occasional use of *quam* as is found especially in African latinity (Stolz und Schmalz, *Lat. Gram.*, 4th ed., 1910, pp. 547 f.). From every point of view *Beowulf* 69-70 almost certainly contains a scribal mistake.

The foregoing discussion must make clearer the two-fold importance of the critical examination of the *Beowulf* passage. It is, of course, desirable to recover, by conjecture, more nearly the exact words in which the obvious sense of the lines was originally expressed; and it is, in a sense, still more desirable to dismiss from the text the false evidence of a strange idiom. In conclusion, I therefore submit for consideration the following reading of line 69:

medo-ærn micle (or *micle*) *mære gewyrcean*

Cosijn (*Aanteekeningen op den Beowulf*, Leiden, 1892, p. 1) suggested *medo-ærn mære*, but it is more probable that the scribe converted *micle* into *micel*. His eye may have been misled by *micel* of line 67, or he may have hastily considered *micel* to be necessary to complete the form of the appositive of *þæt heal-reced*. In some such way he would be led to substitute the unnecessary (but not ungrammatical) *man* for *mære*. That the scribe proceeded to begin the next line with an ungrammatical *þone* also confirms the judgment that his mental operations at this point were somewhat confused.

JAMES W. BRIGHT.

SPENSER'S *FAERIE QUEENE*, BOOK III,
CANTO VI, ST. 11 ff., AND MOSCHUS'S
IDYL, *LOVE THE RUNAWAY*

In a gloss to the *Shepherd's Calendar*, the March Eclogue, l. 79, E. K. remarks: "But who liste more at large to behold Cupids colours and furniture, let him reade ether Propertius or Moschus his Idyllion of wandring love being now most excellently translated into Latine, by the singuler learned man Angelus Politianus: whych worke I have seene, amongst other of thys Poets